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BRIEF MENTION.

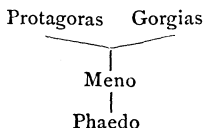
MEISTERHANS, *Grammatik der attischen Inschriften* (Berlin, Weidmann, 1888), appears in a second edition, more than twice as bulky as the modest volume which had so remarkable a success three years ago. The book was timely; hence its great vogue. Soon after its appearance, however, corrections and additions shot up on all sides, and murmurs were heard as to the incorrectness of the references, so that a new edition became necessary if the book was to hold its own. Into this new edition the results of the memorable reviews by Riemann and von Bamberg have been incorporated, as well as the valuable list of verbs by Lautensach. It is to be hoped that this laudable effort at completeness has been accompanied by a careful verification of the references. One, at least, of these remains unchanged; p. 214, l. 5 from bottom, should be *Hermes XVI*, and not *Hermes VI*. In the syntactical part a number of new categories have been added, but the author has not done all that might have been done in the interpretation of the phenomena with special reference to the conditions of inscriptional style. Such points as the absence of *opt.* and *äv* from prose inscriptions, as the natural preponderance of *ἐάν* in legal documents, might have been multiplied, to the profit of the student of Attic Greek.

We welcome the appearance of the third edition of BLASS, *Ueber die Aussprache des Griechischen* (Berlin, Weidmann, 1888), which comes to us enriched with the results of recent investigation. Especially interesting are the contributions of Professor Psichari on the subject of the modern Greek pronunciation, which show the difference between the artificial pronunciation of the cultivated Hellenes of to-day, who have not learned that death is necessary to quickening, and the faithful tradition of the people, which must in the end prevail.

In the *Principles of Sound and Inflection as illustrated in the Greek and Latin Languages* (Oxford, At the Clarendon Press), Messrs. KING and COOKSON have produced a useful summary of the results of recent investigation in these subjects, and, knowing their public as they do, have taken all possible pains to make neogrammatical methods plain to what we must call the palaeogrammatical mind.

The first of GOMPERZ's *Platonische Aufsätze* is entitled *Zur Zeitfolge Platonischer Schriften* (Wien, Carl Gerold's Sohn, 1887). In this interesting study the author undertakes to show that the *Meno* is not only younger than the *Protagoras*, with which it has in common the themes of the teachableness of virtue and the failure of great statesmen to teach it, but younger also than the *Gorgias*, in which the latter chapter is handled with a bitterness and

an indignation that are foreign to the *Meno* and point to an earlier and less tranquil period. The theory of irony Gomperz refuses to accept. The milder tone of the *Meno* is due to Plato's feeling that he has found a congenial home for the work of his life. From this point, then, at which the threads are knotted that run out from the *Protagoras* and the *Gorgias*, there goes forth another line and we have



This Gomperz considers as established by the reference of *Phaedo* 72 E foll. to the reminiscence doctrine of *Meno* 81 A—a point made long ago by Schleiermacher and reinforced by Ueberweg and Siebeck. But what does the *Phaedo* postulate? The doctrine of ideas. And that the *Phaedo* cannot have been the first dialogue in which that doctrine was promulgated appears from the memorable words: *ἀθροῦμεν ἀεὶ κτέ.* (76 D). Now, the dialogues that treat of the doctrine of ideas fully enough to come into consideration are *Phaedrus*, *Symposium*, *Republic*, *Parmenides* and *Sophist*, and as to these, Gomperz reaches the conclusion that the *Phaedo* or the *Republic*, or both, must have preceded the *Phaedrus*. He then takes up the criteria of the language, and after emphasizing the importance of Dittenberger's researches (see A. J. P. III 376), proceeds to supplement them, and arranges the Platonic Dialogues into two groups according to the entire absence of all three combinations *τί μὴν*; *γε μὴν*, and *ἀλλὰ . . . μὴν*, or the presence of all or any one of them. The general result is that the criteria of thought and the criteria of language coincide except in the case of the *Phaedrus*—an important exception, which can only be explained on the hypothesis that we have the *Phaedrus* in a second, revised edition.

THE management of the *AMERICAN JOURNAL OF PHILOLOGY* finds it necessary to repeat the statement (see Vol. VI, p. 398) that it does not guarantee reviews of books, no matter how important, nor does it undertake to return books that are not reviewed. The review department is necessarily restricted in space and quite unequal to the task of characterizing all current philological literature. It has therefore been thought better to give extended criticisms of a few books than meaningless notices of many.